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ROBATIONER'S HAND-BOOK.

ous, Historical, Doctrinal, Disciplinary and Practical.

BY

V. S. OLIN GARRISON, M.A.,

Author *Forty Witnesses.*

WITH AN INTRODUCTION

BY

REV. J. O. PECK, D.D.

REVISED EDITION.

EATON & MAINS
150 FIFTH AVENUE, NEW YORK
CURTS & JENNINGS
220-222 WEST 4TH ST., CINCINNATI

FORTY WITNESSES.

By Rev. S. Olin Garrison. With an Introduction by Bishop C. D. Foss, LL.D. 12mo. 90 cts.

These forty witnesses testify to the keeping as well as the saving power of Christ. The author sent out to forty persons, prominent in various denominations, a request that each send "a brief account of your conversion, an account of your regenerate life, an account of your second experience, and of your life of sanctification, your lapses, and the causes thereof." No argument, exhortation, or controversy was to be allowed, but simple statements of facts, "an apostolic experience-meeting on paper." Among the forty witnesses are Professor Dugan Clark and David B. Updegraff, Friends; Dr. Edgar Levy, Baptist; Mary R. Denmand and Anna M. Hammer, Episcopalians; Dwight L. Moody and Professors Mahan and Upham, Congregationalists; Bishop Foss, Dr. Peck, and Phebe Palmer, Methodists; Frances Ridley Havergal, Hannah Whitall Smith, Frances E. Willard, and others whose names are household words. All these have told their experience in simple fashion, as we can imagine them telling it were they sitting together in one of the Saviour's "many mansions." As Bishop Foss says in his Introduction: "The freshness, frankness, individuality, variety, and generally undogmatic character of these experiences will, I am sure, make them practically helpful to many a dissatisfied, longing believer, and will have a certain philosophic value, not in settling the vexed question relating to the theological definition of the "higher life," but in strongly emphasizing the truth that such questions are altogether secondary to the possession of that life itself; that—

"The love of God is broader
Than the measure of man's mind."

—*Union Signal.*

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Methodist Episcopal Church,

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"FEED MY LAMBS."

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."—Acts 20. 28.

"Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."—1 Peter 5. 2, 3.

TWO HUNDRED AND THIRTY-FIFTH THOUSAND.

REVISED EDITION.

EATON & MAINS
150 FIFTH AVENUE, NEW YORK

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220 WEST 4TH ST., CINCINNATI

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PREFACE.

THE author has often felt the need of a brief but comprehensive manual to put into the hands of probationers; a manual that would be at once religious, historical, doctrinal, disciplinary, and practical. The following work is the outgrowth of much study given to the instruction of probationers.

Lectures to classes of probationers have been put into the catechetical form. Many of the questions were asked during the progress of "Evenings with the Probationers," and thus suggested the idea of catechetical instruction. While an effort has been made to be brief, it is thought the lectures, by what they imply as well as ask, cover all the points in Methodist history, doctrine, polity, and usages necessary to the probationer. The catechism has been divided into six parts, thus providing a lecture a month during the probation. The pastor must, of course, use his own judgment how to conduct the hours spent in instructing pro-

bationers by the use of this manual. Where the interest is sufficient, it is suggested the number of lectures be increased. For this purpose the lectures will be found to permit natural divisions. Extracts from the Discipline have been put in the Appendix for handy reference. The "Address to the Probationer" has been introduced in order to embody in the manual a helpful tract. If parents, class-leaders, pastors, stewards, or trustees cannot assume the expense of distributing copies of this manual, it has been found practicable to take a basket collection or to ask the probationers to purchase them. After each of the questions in the sixth lecture spaces have been left for answers to be written out at home by the probationer. If the instructor request it, the book can then be received for examination and returned to the probationer as a memento of his union with the Church. At the close of the lectures the probationer might be urged thoughtfully and prayerfully to sign and seal the form of consecration on page 39. If possible, have the probationers not only search out the scriptural references, but commit to memory at least a part of them.

If the circumstances of the community call for it, pastors will do wisely in the opening lecture to call attention to the reality of probation in other denominations in the form of catechetical classes and other expedients.

If the age and character of the probationers permit, let them come to the lectures prepared to recite the answers to the questions. These catechetical outlines are intended simply to plow a groove into which more elaborate lectures can easily run. They are merely the skeleton, to be clothed with flesh and given the breath of life. Nothing can take the place of direct personal instruction. If full lectures were written out, that would defeat the end of this manual, both in preventing personal work by the instructor and probationer, and also by making a large and costly volume. It is thought the lectures in this form will stimulate thought in preparation for a richer feast, and will answer some questions the timid often fail to ask. However, if the manual is used simply as a tract, it can hardly fail to do good. If faithful attention is given to the line of work herein suggested, the Church of the future will surely give a more satisfactory

answer than, it is feared, can be given to-day to the query, "Do our people know why they are Methodists?" This little practical work is submitted to the Church with the hope that it may serve somewhat in fitting young converts for the solemn and increasingly important duties of Church membership.

It is a duty the author is glad to perform to acknowledge helpful verbal hints received from Bishop Warren, Drs. Peck, Buttz, Upham, Miley, D. H. Wheeler, and also the Rev. W. C. Blakeman, M.A., who have seen the manuscript in part or altogether. These brethren kindly consented to do this favor because of the importance of this little book in instructing those who are on the threshold of Church membership.

S. O. G.

CATASAUQUA M. E. PARSONAGE, PA.,
Philadelphia Conference, Feb., 1883.

N.B.—Since there are multitudes in the Church who have had no such instruction as this little volume suggests, let the pastor invite the entire membership to attend his lectures. The author would here remark, that he has tried to eliminate from the book every thing of mere personal opinion, and all that would tend to excite undue controversy.

PREFACE TO THE REVISED EDITION.

THE author acknowledges the favor with which the little Hand-Book has been received, and solicits from his brother pastors and others any hints or suggestions they may have to give to increase the efficiency of the book.

1018 ARCH ST., PHILADELPHIA, PA.

October 19, 1896.

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INTRODUCTION.

THE salvation of souls is the center and circumference of the work of the Christian ministry and Church. The conversion of men and women is the primal and greatest work. Edification is vastly important, indeed, but is secondary, both in time and importance, since souls cannot be built up in Christ until they have been converted and grafted into Christ. Pastors are often at their wit's end how to secure this edification of converts. These newborn souls are babes in Christ, and need generous nursing. Many are allowed to die by neglect or starvation. "Feed my lambs" is the careful precept of the Master. They must be nursed, fed, guided, cheered. To give them only the ordinary means of grace is to feed babes on beef and bread instead of milk. They need

much truth, tenderness, training, teaching, till they are "rooted and grounded" in the knowledge and love of God. They cannot "grow in grace and knowledge" without careful instruction. Protestantism does not equal Romanism in the diligent indoctrination of its youth and converts, nor in inspiring ardent attachment to the Church.

Many probationers in our Church need thorough instruction in the doctrines and usages of Methodism. They come to us from non-Methodistic families and the unchurched masses. They do not understand our doctrines and denominational peculiarities. Their love of the Church is not deep, because not intelligent. How shall these defects be remedied? Many pastors have not the genius or tact to originate adequate methods of help and instruction. There has been a lack in our literature of a compact, comprehensive book to place in the hands of probationers, or to form the basis of pastoral instruction and lectures.

This Hand-Book is an attempt to

meet a want in the Church. Some such book is needed. It will aid the pastors. Full of seed-thought and suggestiveness, it opens a rich mine which will repay working. It is not a volume of theology, nor a dry manual, but a garden of buds and bulbs which, under the vernal breath of a live pastor, will burst into bloom and beauty, fruit and fruition.

The fundamental teachings are susceptible of indefinite expansion, illustration, and enforcement. Facts, incidents, and Methodistic history may be woven thrillingly into the plan of the book. An intelligent love for, and loyalty to, our Church may be inspired in the probationers. It would be a grand investment if every church would put a copy in the hand of each probationer on the day of reception on probation. Whatever other pens and other years may produce, this little volume is the best that has yet appeared on this line of Church work. The author has done his work intelligently and conscientiously. It now remains for

the pastors to utilize the resources laid open to them.

May Methodism add a hundred thousand probationers of converted souls annually to the Church, and thousands of this Hand-Book be sold to build them up in piety and loyalty to the denomination! J. O. PECK.

BROOKLYN, N. Y., Feb. 5, 1883.

ADDRESS

TO THE PROBATIONER.

THIS little book is put into your hands as a means to acquaint you with the Church into whose communion it is expected after a few months you will loyally come. Remember that this manual contains merely the outline of our Methodism. Let the questions and answers found in this book inspire you to ask many more questions of your pastor and brethren, and also to search standard Methodist works on our Church history, doctrine, and discipline. A thorough study of all these varied departments of Church life will tend to broaden and deepen your own spiritual life. And yet this knowledge, however great, can neither take the place of the baptism of the Holy Ghost, nor of a wise course of conduct in your early spiritual history. Suffer, therefore, a few words of religious counsel.

You have just started for heaven. A delightful journey it will be if every step is an advance in the Christian life. Solemnly vow then, at the outset, to come "unto a perfect man, unto the measure of the stature of the fullness of Christ." Your final salvation will depend on your *spiritual growth.* Study what is the fruit of the Spirit in Gal. v, 22, 23. Without this high ideal of Christian life you cannot reach the "fullness of Christ." 2 Peter i, 5–11; Eph. iv, 13–15; Heb. xii, 1–3.

BEGIN CONFESSING CHRIST AT ONCE.—If you have been truly converted, your impulse is to "tell to sinners round what a dear Saviour you have found." If you do not confess Christ while under the power of a new affection, the chances are that you will seldom or never confess him. What would *you* and *others* think of a professed friend who was ashamed to owr his friendship? Matt. x, 32, 33.

CHOOSE YOUR COMPANIONS.—No more important duty now devolves upon you than the selection of your associates. For they will mold and color your character; they will fix your destiny. Christian fellowship is absolutely essential to deep piety. Perhaps more go back to the

world because of sinful associations than from any other cause. How careful, therefore, you should be. Avoid all close companionship with those who trifle with religion or sacred things. Psalm i, 1; Prov. i, 10; 1 Cor. xv, 33; Luke xxiv, 13–32.

DRINK OFTEN AND DEEPLY AT THE FOUNTAIN OF GOD'S WORD.—He travels best who keeps refreshed. Moreover, this Word will prove "a lamp unto your path." It will be your best surety against stumbling when the way becomes rough and the sky overcast. It will be to you wisdom and knowledge and power. Psalm cxix, 105; Prov. iii, 23; John v, 39.

FEED ON THE "BREAD OF LIFE" REGULARLY IN THE PUBLIC AND PRIVATE MEANS OF GRACE.—They are surest footed who renew their strength. The loving appeals and the clarion exhortation of the pulpit, the fervent instruction of the prayer-meeting and the tender encouragement of the class-meeting, the fragrant atmosphere of the closet and the bracing strength of the family altar—all are needed to help you "run with patience the race that is set before you."

If you miss the first means of grace, it will be easier to omit the second.

"Prayer is the Christian's vital breath,
The Christian's native air."

Heb. x, 25; 1 Thess. v, 17; Isa. xl, 31.

There are many other helpful suggestions that call for extended counsel, but we can only drop them as threads at your feet. You must gather them up for yourself and weave them into your life.

DO NOT WASTE YOUR TIME.—Loitering feet can never reach the heavenly goal. *Be prompt* in all your Christian duties. Did you ever see a tardy Christian noted for his goodness?

BEWARE OF THE WAYSIDE TEMPTER.—The proffered gem is glitter, not gold. The brightly tinted flower is deadly poison.

You will grow weary ofttimes; the flesh is weak. Remember that the muscles of persevering travelers *harden as they go.*

Doubts will arise. To your Bible and your knees!

Evil thoughts intruding will sometimes discourage. Time and patience will aid divine grace to your relief. Meanwhile *keep the mind full of good thoughts and the evil will not find room to lodge.*

Never hesitate to give a prompt and emphatic "No!" to the tempter. You dare not parley with sin. DECISION IS HALF THE VICTORY.

Guard against becoming a *religious cynic*, eying the faults of your brethren. Search for the "beam in your own eye." Look for the gold, not the dross. Begin to find fault and you will begin to backslide.

DO NOT HASTEN TO BECOME A REFORMER.—If you should ever feel it a duty to help *reform* the Church, do so in a loyal spirit of love, and not in a rebellious spirit of strife.

BE A HAPPY CHRISTIAN.—"The joy of the Lord is your strength." Read John xv, 11. A bounding heart makes light feet; light feet bound over barriers.

Would you be "steadfast and unmovable?" Then "abound in the work of the Lord." WORKING CHRISTIANS ARE HEALTHY CHRISTIANS.

In humility of spirit perform the duties assigned you in the Church, however humble those duties may be. Wait God's call to wider spheres of usefulness. *They who are good servants the Lord will call to be masters.*

Take Christ, not man, as the stand-

ard of your religious life. The emotions are not a safe guide in your journey. Do what you *ought to do*, and not what you *feel like doing*. If you are not fully consecrated to God, lay all on the altar immediately. If you have not yet received it, pray for the "witness of the Spirit." The disciples, when the Holy Ghost came upon them, received power. Seek and obtain holiness of heart, perfection of love. Let not a year of your life go by without leading one or more souls to Christ. Believe God.

"'All our earthly journey past,
Every tear and pain gone by,
Here together met at last,
At the portals of the sky!'
Each the welcome 'Come' awaits,
Conquerors over death and sin!
Lift your heads, ye golden gates!
Let the Christian travelers in!"

[Read ¶¶ 41, 42, Discipline, 1896.]

CATECHISM;

OR,

OUTLINE FOR CATECHETICAL LECTURES.

FIRST LECTURE.

General.

1. What condition is required of those who desire admission on probation into the Methodist Episcopal Church?

The Discipline of the Church names but one condition: "a desire to flee from the wrath to come, and to be saved from their sins."—*Discipline*, ¶ 29, (1896.)

2. How will this desire be shown?

By observing the General Rules. (See Appendix.)

3. What is the object of the probationary term?

The object is twofold: (1) To give the probationer an opportunity to study the doctrines, discipline, and general usages of the Church; and (2) To give the Church an opportunity to learn of the piety and general fitness of the probationer for Church membership.

4. How long must one remain on probation?

At least six months. He may remain

longer, at his own option or that of the Church.

5. What has the Church a right to expect from the probationer?

(1) That his inner life shall be sincere, that he shall have "a broken and a contrite heart." (2) That he shall be faithful in the performance of his outward duties, such as attendance on the appointed means of grace, public and private; contributions, according as God prospers him, to the support of the Gospel, and "the various benevolent enterprises of the Church;" diligent study of the doctrines and discipline of the Church.

6. Should a probationer be baptized before his reception into full membership? *

He should.

7. Should an unbaptized probationer partake of the Lord's Supper?

It is well that he first be baptized.

8. If a probationer has been baptized in infancy, should his baptism be repeated?

It should not. He must, however, be-

* Probationers who have not been baptized should be given a separate lecture on Baptism, its nature, design, and mode. Let the pastor call the attention of those baptized in infancy to the baptismal covenant and the relation they bear to it. See Appendix M for the form.

fore his reception into full membership, solemnly ratify and confirm the baptismal covenant.*

9. Is this ratification sacred and binding alike to those who have received infant baptism and to those who have received adult baptism?

It should so be considered.

10. Should a probationer be converted before he is received into full membership?

Yes. For, unless he be truly converted, he cannot reply affirmatively to the Disciplinary question, "Have you *saving* faith in the Lord Jesus Christ?"

11. What is done with a probationer who backslides?

If he is hopelessly backslidden his name is simply dropped. He cannot be tried.

12. If a probationer desire to change his residence, what should he do with regard to his Church relations?

He should secure from the preacher in charge a probationer's certificate, and this certificate should be deposited in a Methodist Episcopal Church wherever he may be located. If he find no Methodist Episcopal Church, let him join at once some other evangelical Church.

* On the day of reception into full membership let the probationers recite in answer to the 1st question of the "form" the Baptismal Covenant in the Appendix.

SECOND LECTURE.

HISTORICAL.

13. Who is the founder of Methodism?

John Wesley, born at Epworth, England, June 17, 1703.

14. Where and in what year did Methodism formally take its rise?

In the year 1739, at Bristol, England, where Wesley organized the first Methodist class or society.

15. Why were they called Methodists?

Probably because of their methodical religious habits.

16. What was the immediate cause of the formation of these societies?

The lack of vital piety in the Church of England.

17. What was the relation of Mr. Wesley to the Church of England?

He continued in its communion until his death, March 2, 1791.

18. When and how did Methodism originate in America?

In the year 1766, through the labors of Philip Embury, a Methodist local-preacher from Ireland, who began preaching in New York city at the solicitation of Barbara Heck, a devout Methodist woman.

About the same time Robert Strawbridge, from the north of Ireland, began preaching in Maryland. As a separate denomination, the Methodist Episcopal Church was not organized until December 25, 1784, at the "Christmas Conference," held in Lovely Lane Chapel, Baltimore, Maryland.

19. Where has the largest development of Methodism been?

In the United States.

20. How came the Church to receive the name Methodist Episcopal? and who was its first Bishop?

Mr. Wesley preferred the Episcopal form of Church government, and ordained and sent Dr. Coke to be the first Bishop, or general superintendent, of the Methodist Episcopal Church in America. Francis Asbury, the "Pioneer of American Methodism," was the first Bishop elected after the Church was formally organized.

21. How many Bishops has the Church had?

Forty-nine, including five Missionary Bishops, (1896.)

22. Are there branches of Methodism, and in what do they differ from the mother Church?

There are many different branches of Methodism, and they differ chiefly in their forms of Church government. In doctrine they are almost, if not quite, identical.

23. When did the greatest division in the Church occur?

In the year 1844, when the Methodist Episcopal Church, South, was virtually organized. The first General Conference, when formal organization was perfected, was held in May, 1845.

24. When and where was the first Ecumenical Methodist Conference held?

In August, 1881, in the City Road Chapel, London, England.

[NOTE.—If practicable, on the evening of this Lecture let some of the Probationers bring short essays, or give brief talks on some phase of Methodist history, past or present. Much biographical and other matter has been introduced in this way. Probationers have taken great delight in looking up "referred questions." This plan might also be used with other Lectures.]

THIRD LECTURE.

DOCTRINAL.

[NOTE.—This Lecture should be divided. The Probationer might commit the Articles of Religion and some Scripture proofs. At all events, get the leading doctrinal points fixed clearly in the mind.]

25. How many Articles of Religion are there in our book of Discipline?

Twenty-five. They are an abridgment by Mr. Wesley of the Thirty-nine Articles of the Church of England. (See Appendix A. The number of the question will aid the memory.)

26. What is the substance of the first five articles, and can you give any scriptural proofs?

27. What is the substance of the sixth, seventh, eighth, ninth, and tenth articles, and proofs?

28. What is the substance of the eleventh, twelfth, thirteenth, fourteenth, and fifteenth articles, and proofs?

29. What is the substance of the sixteenth, seventeenth, eighteenth, nineteenth, and twentieth articles, and proofs?

30. What is the substance of the twenty-first, twenty-second, twenty-third, twenty-fourth, and twenty-fifth articles, and proofs?

31. Upon what doctrines does Methodism lay especial stress?

Universal Redemption, the Free Agency of Man, Regeneration or the New Birth, Adoption, the Witness of the Spirit, and Entire Sanctification or Perfect Love.

32. What is Regeneration, and what its relation to the human family?

Regeneration is that act of God's free grace whereby the soul is brought into spiritual light, and is renewed by the Holy Spirit. John iii, 3; 2 Cor. v, 17. The Church teaches that all men are perfectly free to reject or accept this salvation. Acts xvii, 30; Rom. viii, 32; John iii, 16; 1 John ii, 2. (See Wesley's Sermons, vol. i, p. 399.)

33. What is Adoption?

All who become new creatures in Christ Jesus are accepted as children of God, received into his spiritual family, and given all the privileges of sonship. Rom. viii, 14, 15; iii, 26; 1 John iii, 1, 2. (See Wesley's Sermons, vol. i, p. 75.

34. What is the Witness of the Spirit?

It is a direct impression made by the Holy Spirit in the heart of the believer, assuring him that he is a child of God. No one has this Witness whose life does

not conform to the teaching of God's word. Rom. viii, 16; 1 John v, 10. (See Wesley's Sermons, vol. i, pp. 85–108.)

35. What is Entire Sanctification, or Perfect Love?

It is that act of divine grace, usually wrought in the soul by the Holy Spirit subsequent to Regeneration, whereby the believer is enabled to love God with all his mind, soul, and strength, and his neighbor as himself. 1 Thess. v, 23; Eph. i, 4; 1 John i, 7, 9; Matt. v, 48.

36. Is Sanctification instantaneous or gradual?

It may be either. But while we may be made perfect in love in this life, we should ever "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (See Wesley's "Plain Account of Christian Perfection."

FOURTH LECTURE.

DISCIPLINARY: CHURCH POLITY AND RULES.

37. What is the object of Church discipline?

To guard the purity and conserve and increase the saving power of the Church among men.

38. Is it possible for the Church to exist without some form of government?

No more than it is possible for the state, the family, or for Heaven itself, to exist without law.

39. What are the chief organizations to govern the Church?

The General, Annual, Mission, District, Quarterly, and Judicial Conferences.

40. What are the functions or powers of these several organizations, and also of the Leaders and Stewards' and of the Trustees' Meetings?

(For the answer consult the Discipline and the official members of the Church. Let the question be divided and given in advance to several probationers.)

41. How many classes of officers in the Church and what are they?

Ten. (1) Ministerial: Bishops, Presiding Elders, Elders, Deacons; (2) Lay: Local Preachers, (who may be ordained Local Elders and Deacons,) Exhorters, Class-leaders, Stewards, Trustees, and Sunday-school Superintendents. Deaconesses.* (Explain the duties belonging to these several offices.)

42. Have you read and studied the General Rules?

(See Appendix B.)

* [Read Discipline, 1896, Appendix, ¶ 55.]

43. Do you believe the Rules to be taught of God, and found in his Holy Word?

44. What do these Rules say we shall *avoid* doing?

45. What do they say we shall *do?* What ordinances observe?

46. What are the Rules relating to marriage?

(See Appendix C.)

47. What is the Rule relating to temperance?

(See Appendix D.)

48. What is advised by the General Conference with regard to the use of tobacco?

(See Appendix E.)

49. What is advised with regard to dress?

(See Appendix F.)

50. What is taught with regard to popular amusements?

(See Appendix G.)

FIFTH LECTURE.

GENERAL CHURCH USAGES AND BENEVOLENCES.

51. What chief peculiar usages are maintained in our Church?

The Itinerancy, Class-meeting, Love-feast, and Watch-night.

52. What is the Itinerancy?

It is a system of regular rotation in the pastorate, under episcopal supervision, whereby every member of an Annual Conference receives an appointment, and every congregation a pastor, in accordance with the peculiar usages of the Methodist Episcopal Church. (See Discipline.)

53. What is the design of the Class-meeting?

It is designed to gather together the members weekly for *free spiritual conversation.* It is not a confessional, but it furnishes the leader an opportunity to instruct, exhort, rebuke, and encourage those who are committed to his care. It has been, and should continue to be, a power in Methodism. Heb. x, 24, 25; Jas. v, 16; Col. iii, 16. (See Discipline.)

54. What is the design of the Love-feast?

The Love-feast is a meeting in imitation of the Agapæ of the early Christians and is designed to promote fellowship and brotherly love among the members. Acts ii. 42, 46; xx, 7; Jude 12.

55. What is the design of Watch-night?

It is to seize the event of the closing year in order to enforce religious lessons and make solemn vows.

56. How many benevolent societies are there in the Church?

Nine.

57. Will you name them?

Missionary, Sunday-School Union, Tract, Church Extension, Freedmen's Aid, Education, American Bible Society, Woman's Foreign Missionary Society, and Woman's Home Missionary Society.*

58. Give briefly the nature and aims of these several societies?

(In preparing the answers consult the Discipline and inquire of the Quarterly Conference Committees.)

59. How are the regular expenses of the Church and the demands of the various benevolent societies to be maintained?

By the voluntary gifts of all the full members and the probationers as God prospers them. 1 Cor. xvi, 2.

60. Should all Christian people form the habit of *systematic* giving?

They should, by all means; and they should also teach others the same lesson, especially children.

* (Explain the "Children's Day" collections. See Discipline, (1896,) ¶ 337, § 2; ¶ 334, § 2.)

SIXTH LECTURE.

REVIEW, AND PRACTICAL.

61. Give the title and an outline of the First Lecture?

**Ans.*

62. Give the title and an outline of the Second Lecture?

Ans.

---

* The probationer will note in writing his answers on pages 36, 37, and 38, that "yes" or "no" will not always be correct. Make your answers exact replies to the questions.

63. Give the title and an outline of the Third Lecture?

Ans.

64. Give the title and an outline of the Fourth Lecture?

Ans.

[Read carefully Chap. II, Part VII, Discipline, (1896,) "Young People's Societies." The Epworth League. See page 93.]

65. Give the title and an outline of the Fifth Lecture?

Ans.

66. Have you ever read or studied the Church Catechism?

Ans.

67. Can you recite the Apostles' Creed? or have you read it? (See Appendix H.)

Ans.

68. Can you recite the Baptismal Covenant? or have you read it? (See Appendix I.)

Ans.

69. Can you recite the General Confession? or have you read it? (See Appendix K.)

Ans.

70. Can you recite the Ten Commandments? (See Appendix L.)

Ans.

71. Are you willing, as God prospers you, to give toward the support of the Gospel and the general benevolent enterprises of the Church?

Ans.

72. Have you thought prayerfully of the peculiar "duties" and "privileges" of Church membership until you are impressed with the serious import of the step you are about to take?

Ans.

73. Have you carefully read the Twenty-five Articles of Religion and the General Rules of the Church, and do you accept them?

Ans.

74. Have you read the form for receiving probationers into full membership, and are you fully prepared to answer the questions therein asked? (See Appendix N.)

Ans.

75. Do you know any reason whatever why you should not at the proper time, if your brethren should deem you worthy, be received into full membership in the Methodist Episcopal Church?

Ans.

In conclusion, now that you have accepted the Doctrines and Discipline of our Church, we beg of you to be a loyal, consistent, earnest, working member of the Church of your choice. When you can no longer accept the Church honorably, withdraw from her communion. May the God of all grace keep you faithful to the end!

MY CONSECRATION.

"TAKE my life, and let it be
Consecrated, Lord, to thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of thy love.
Take my feet, and let them be
Swift and 'beautiful' for thee.
Take my voice, and let me sing
Always, only, for my king.
Take my lips, and let them be
Filled with messages from thee.
Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as thou shalt choose
Take my will, and make it thine;
It shall be no longer mine.
Take my heart, it *is* thine own;
It shall be thy royal throne.
Take my love; my Lord, I pour
At thy feet its treasure-store.
TAKE MYSELF, and I will be
Ever, ONLY, ALL for thee." F. R. H

Here and now I offer unto thee, O Lord, myself, soul and body, to be a reasonable, holy, and lively sacrifice unto thee. I thoughtfully, upon my knees, set my name and seal to the above consecration, which I will endeavor to learn by heart, and also, God helping me, faith fully keep so long as I live.

[SEAL.]

Name.....

Date.....

Witness.....

THE YOUNG CONVERT'S RESOLUTIONS.

I will at once begin family and private worship. I will silently or vocally ask God's blessing upon every meal. I will secure as soon as possible, besides my Bible, a Hymnal, a Discipline, since I believe these, among other good books, will aid me to live a blameless life and to form a *habit of faith*. I earnestly pray that I may never drop into a mere *form* of godliness, thereby losing its comfort and power. I am fully determined to live a life hid with Christ in God. By faith I will take Jesus as my perfect Saviour from sin. I would ever grow in the spirit of prayer *to* Christ, without hypocrisy; of humble testimony *of* Christ, without cant; of zealous work *for* Christ, without boasting. I will endeavor always to think and to speak charitably, and to avoid all evil-speaking. I will study to know the difference between infirmities and sins, always remembering that my High-priest will not only forgive me if I confess my sins, but that he also sympathizes with me in all my sicknesses and infirmities. I would not presume on his love, but I will trust his mercy. I will try to set an example of meekness under provocation, of quietness in contention, of sweetness in the midst of bitterness. I would win more by my life than by my words. I will guard against all waste of time, talent, or money, knowing that for all these things I must render an account. I will rid myself of all companionship with men or books which I find to be spiritually unprofitable, since I believe that many things,

innocent in themselves, will be hurtful to me if I indulge them. I will not look upon sin with the least degree of allowance, but I pray ever to be tender and loving as I denounce evil and evil-doers. I should, indeed, be a great sinner to fight sin in a sinful spirit. If I ever wrong another I will make prompt and generous restitution. If I find my brother Christians not as holy and blameless as I think they ought to be, I pray God to save me from speaking or acting with bitter feelings, since I am sure I will the sooner get a chance to win them to the right if I myself am gentle, pure, and blameless. If at any time I am perplexed which thing to do, I will always give the Lord the advantage of the doubt. If I become puzzled over the doctrine of our Church upon Christian holiness, I will not impatiently denounce the doctrine, but will rather earnestly study it, praying the great Teacher to instruct me through his word and his servants. I say this because I fear Satan has tempted and destroyed many souls by coaxing them to a carnal opposition to the deeper things of God. At all events I must not, by any means, lose my sweet joy and peace in the Holy Spirit. To keep me humble I will deny myself daily and take up such crosses as Jesus calls me to bear. I will, by God's help, be slow to anger, plenteous in mercy, and never let the sun go down on my wrath. I fully intend the six months of my probation to be but the threshold of my Christian joy and usefulness. My motto is "HOLINESS UNTO THE LORD." Hungering and thirsting after righteousness, I know I "shall be filled."

DUTY OF CHURCH MEMBERSHIP.

BY B. HAWLEY, D.D.

I. Every Christian should become a member of the visible Church, because it is a *divine institution.*

1. The apostolic letters are addressed to the Churches founded and confirmed by the apostles. 1 Cor. i, 2 ; 2 Cor. i, 1; 1 Thess. i, 1.

2. Apostolic salutations are to Churches. Rom. xvi, 16, and every-where in the epistles.

3. Jesus Christ is the founder of the Church. Matt. xvi, 18.

4. The authority and power of discipline are vested in the Church. Matt. xviii, 17.

5. Believers on earth are a part of the true spiritual Church. Eph. iii, 15.

6. The general Church is the spiritual kingdom of Christ. John xviii, 36 ; Luke xvii, 20, 21; Rom. xiv, 17.

7. Jesus Christ is Head of the Church, and Christians in an organized capacity are *the body.* Col. i, 18; Eph. iv, 5; v, 23, 27; Rom. xii, 5.

8. *Ecclesia*, meaning assembly, (Acts

xix, 32, 39,) in an evangelical sense, designates a Church, or congregation of Christians, having the ordinances of the Gospel and discipline duly administered. Eph. ii, 19; Acts ii, 47; Eph. i, 1; Gal. iii, 7, 9, 14; Acts xi, 22, 26.

9. To the Church belong the ministry, the Scriptures, and ordinances for *the perfecting of the saints.* Acts xiv, 23; Eph. iv, 11–13; Phil. i, 1.

II. That all Christians should be members of the visible Church is further evident:

1. From the teaching and practice of the apostles. Acts ii, 41, 47; xiv, 23, 27; Rom. i, 7; 1 Cor. i, 2; Eph. iii, 5.

2. From the authority of our Lord. Matt. xxviii, 19; xviii, 18; iv, 19.

3. The Church is the temple of the Holy Spirit, and Christians share his influences somewhat because of a union with the Church. Eph. ii, 20–22; 1 Pet. ii, 5; Heb. iii, 6; 1 Cor. iii, 16; 2 Cor. vi, 16.

4. Christians derive spiritual life and health from the Head of the Church, because of a union with him in the Church. John v, 24; xx, 31; 1 John v, 11, 12.

5. Religious prosperity is promoted in the Church. Matt. xviii, 20; John xiv, 23; xv, 4; Eph. v, 23, 26, 27.

6. The perpetuity of the Church depends on the union of Christians with it. Isa. ix, 7; Dan. ii, 44; Matt. xxviii, 20; 1 Cor. xi, 26; xv, 25.

III. The duty of Church membership being established, "what Church should you join?"

1. You should unite with that Church whose doctrines are the most scriptural, in which are the most religious life, activity, love, and fellowship.

2. Where the religious privileges are best calculated to promote piety, and to develop and strengthen the Christian graces.

3. Where you can get and do the most good.

[NOTE. — Dr. Hawley kindly permitted the author to use his able tract, (Selected Series No. 27,) from which has been taken the above excellent article on Church Membership, and also his arrangement of the Articles of Religion and the General Rules, as found in the Appendix.]

APPENDIX.

A.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one (Deut. vi, 4; 1 Cor. viii, 4, 6,) living and true God, (Jer. x, 10; John xvii, 3,) everlasting, (Psa. xc, 2; 1 Tim. i, 17,) without body or parts, (Exod. xxxiii, 20; John iv, 24,) of infinite power, wisdom, and goodness; (Gen. xvii, 1; Psa. civ, 24; Rom. xvi, 27;) the maker and preserver of all things, visible and invisible. Gen. i, 1; Psa. xxxvi, 6; Col. i, 16. And in unity of this Godhead there are three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost. 1 John v, 7, 20; John x, 30; 2 Cor. xiii, 14.

II. *Of the Word, or Son of God, who was made very Man.*

The Son, who is the Word of the Father, (John i, 1, 2; Rev. xix, 13,) the

very and eternal God, of one substance with the Father, (John v, 18; x, 30; Phil. ii, 6,) took man's nature in the womb of the blessed Virgin, (John i, 14; Luke i, 27, 31, 35; Gal. iv, 4;) so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, (Rom. ix, 5; iii, 4; Col. ii, 9,) who truly suffered, was crucified, dead and buried, (Matt. xxvi, 38; xxvii, 35, 59, 60; Phil. ii, 8,) to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men. Heb. ix, 14; Rom. v, 10; Col. i, 20, 21; Heb. ix, 26, 28.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, (Matt. xxviii, 5, 6; Acts ii, 24; 1 Cor. xv, 4, 20,) and took again his body, with all things appertaining to the perfection of man's nature, (Acts xiii, 37; John xx, 27,) wherewith he ascended into heaven, (Mark xvi, 17; Acts i, 11; Rom. viii, 34,) and there sitteth until he return to judge all men at the last day. Rom. xiv, 9, 10; Acts x, 42.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God. John xiv, 26; xv, 26; Gal. iv, 6; Rom. viii, 9. See also Acts v, 3, 4; 2 Cor. iii, 17; Job xxxiii, 4.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation, (2 Tim. iii, 15–17; John v, 39; 2 Pet. 1, 19;) so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Gal. i, 8; 1 Thess. ii, 13; Mark vii, 7; John xvii, 17. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

The Names of the Canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The

First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical. 2 Tim. iii, 16.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, (Luke xxiv, 27, 44; John v, 46; 1 Tim. ii, 5,) being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. (2 Cor. i, 20; Rom. xv, 8; Heb. xi, 39, 40.) Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be re-

ceived in any commonwealth, (Col. ii, 14, 16, 17; Eph. ii, 15, 16; Heb. x, 1;) yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral. Matt. v, 17–19, xxii, 37–40; James i, 25; 1 John ii, 3, 4, 7.

NOTE.—The civil or judicial precepts given in Exodus, chapters twenty-one and twenty-two, are not binding upon the State in the Christian dispensation. Matt. v, 38, 39; 1 Cor. ix, 8–10.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually. Rom. v, 12, 18, 19; Gen. v, 3; viii, 21; Jer. xvii, 9; Mark vii, 21, 22; Rom. iii, 10.

VIII. *Of Free Will.*

The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling

upon God, (John xv, 5; Rom. v, 6; viii, 7; Eph. ii, 1, 5;) wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ preventing* us, that we may have a good will, and working with us, when we have that good will. Phil. ii, 13; John vi, 44, 65; Eph. ii, 8, 9; Jer. x, 23.

IX. *Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Eph. ii, 8, 9; Rom. iii, 24, 28; Phil. iii, 9. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort. Acts viii, 37; xv, 11; xvi, 31; Rom. iv, 2–5; v, 1, 2.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments, (Rom. iii, 20; iv, 2, 4, 6; Titus iii, 5;) yet

* *Preventing* means going before and aiding, from the Latin *præ*, before, and *venio*, to go.

are they pleasing and acceptable to God in Christ, and spring out of a true and living faith, insomuch that by them a living faith may be as evidently known as a tree is discerned by its fruit. James ii, 18, 22; Matt. v, 16; vii, 16–20; John xv, 8; Phil. i, 11; 1 Pet. ii, 12.

XI. *Of Works of Supererogation.*

Voluntary works—besides, over, and above God's commandments—which are called works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants. Luke xvii, 10. See Job xxii, 13; ix, 2, 3; xxxv, 7; Rom. xi, 35; 1 Cor. ix, 16.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable.* Luke xix,

* An unpardonable sin may consist in grieving the Holy Spirit so that his influences are with-

42; Heb. iii, 7-13, 15; Psalm xcv, 7-11. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification. Jer. iii, 22; Hosea vi, 1; Rev. ii, 4, 5. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. Matt. xxiv, 12; Gal. v, 4, 7; John v, 14; 1 John ii, 1, 2; Eph. v, 14. And therefore they are to be condemned who say they can no more sin as long as they live here, (1 Kings viii, 46; here the phrase *sinneth not* should be, *may not sin;* Eccl. vii, 20; 1 John i, 8; James iii, 2, 8;) or deny the place of forgiveness to such as truly repent. Rev. ii, 5; 1 John i, 9; Jer. iii, 22.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things

drawn. See Luke xix, 42; Heb. iii, 7-13, 15. It may consist in ascribing the miracles of Jesus Christ to Satan. See Mark iii, 28, 29; Matt xii, 31, 32.

that of necessity are requisite to the same. 1 Cor. i, 2; Matt. xvi, 18; Eph. ii, 19; i, 22, 23; iv, 11, 12; v, 27; Acts ii, 41, 42, 47.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, (we are cleansed from sins by the blood of Christ, not by purgatorial fires, Rev. i, 5; Heb. ix, 14; 1 John i, 9,) pardon, (Luke v, 20; Psalm xlix, 7, 8; Dan. ix, 9,) worshiping and adoration, as well of images as of relics, (Exod. xx, 3–5; 2 Kings xvii, 35; Isa. xl, 25; Matt. iv, 10; Rev. xxii, 9,) and also invocation of saints, (Jesus Christ is our only Mediator, 1 Tim. ii, 5; 1 John ii, 1,) is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of Speaking in the Congregation in such a Tongue as the People Understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people 1 Cor. xiv, 2–28.

XVI. *Of the Sacraments.*

Sacraments, ordained of Christ, (Baptism, Matt. xxviii, 19; Lord's Supper, Matt. xxvi, 26–28; 1 Cor. xi, 23–26,) are not only badges or tokens of Christian men's profession, (1 Cor. x, 16; Rom. ii, 28, 29,) but rather they are certain signs of grace, and God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him. Rom. iv, 11; Gal. iii, 27; 2 Cor. v, 17.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord. Matt. xxviii, 19; 1 Cor. xi, 23–26; Mark xiv, 22–24.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi, 29. See 1 Cor. xi, 20–22, 28, 29, 34.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, (1 Cor. xii, 13; Gal. iii, 27, 28,) but it is also a sign of regeneration, or the new birth. Rom. iv, 11; Col. ii, 11, 12; Titus iii, 5; Acts ii, 38; xxii, 16. The baptism of young children is to be retained in the Church. Read Gen. xvii, 7, 9, with Gal. iii, 9, 14; Rom. iv, 11, 12; Acts ii, 38, 39; 1 Cor. vii, 14.

NOTE.—Children are members of the kingdom of God, in a justified relation and state, through the atonement. Of this condition, baptism is an external sign and seal in the place of circumcision. Mark x, 13–16; Luke xviii, 15–17; Rom. iv. 11–13.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death, (1 Cor. xi, 26; x, 17; Luke xxii, 19, 20;) insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. 1 Cor. v, 7, 8; xi, 28; x, 3, 4, 16; xi, 24.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.* Luke

* The phrase, "This *is* my body," etc., is a Hebraism for, this *represents* my body; the same as "I am the vine" means, I represent a vine, etc., or am as a vine, etc. Jesus Christ being in his bodily person at the right hand of the throne of the Father, he cannot at the same time be visibly and bodily present in the hands of priests.

xxiv, 6, 51; Acts iii, 21; 1 Cor. xi, 24–26.

The body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper, is faith. John vi, 63; 1 Cor. x, 3, 4, 16.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped. Exod. xxxiv, 14; Matt. xv, 9.

NOTE.—There is neither example nor warrant for any of these things in the Scriptures.

XIX. *Of Both Kinds.*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike. Matt. xxvi, 26–28; Mark xiv, 22–24; Luke xxii, 17–20; 1 Cor. xi, 26.

XX. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation, and

satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Rom. v, 8, 11; viii, 34; Heb. ix, 11–15, 24–28; Acts iv, 12. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit. Heb. x, 11–14, 18; Heb. vii, 23–27.

XXI. *Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

For proof, note the following: Marriage instituted. Gen. ii, 18, 24.

Forbidding to marry, a sign of an apostate Church. 1 Tim. iv, 3.

Apostle Peter a married man. Matt. viii, 14; Mark i, 30.

Evangelist Philip married. Acts xxi, 9.

Marriage lawful to all. 1 Cor. ix, 5.

Marriage honorable in all. Heb. xiii, 4.

Ministers should marry. 1 Tim. iii, 2, 4, 12; Titus i, 5, 6.

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. John xviii, 36; Rom. xiv, 17; Acts xv, 10; Rom. xiv, 4; Gal. v, 1, 13; 1 Peter ii, 16. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren. 1 Cor. i, 10; xii, 25; Rom. xiv, 1, 15–17, 21; 2 Thess. iii, 6, 14.

Every particular Church may ordain, change, or abolish rites and ceremonies,

so that all things may be done to edification. Rom. xiv, 5; 1 Cor. xiv, 26; 2 Cor. xii, 19; 1 Tim. i, 4, 6.

XXIII. *Of the Rulers of the United States of America.*

The President, the Congress, the General Assemblies, the Governors, and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.* Rom. xiii, 1, 3, 4; 1 Pet. ii, 13, 14, 17; 1 Tim. ii, 1, 2; Titus iii, 1.

* As far as it respects civil affairs, we believe it the duty of Christians, and especially of all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

NOTE.—This article is merely a statement of facts in reference to the government and officers of the United States collectively and severally.

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Acts v, 4; ix, 36; xi, 29; xx, 35; 1 Cor. xvi, 1; Eph. iv, 28. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability. Prov. xix, 17; 2 Cor. ix, 7; Gal. vi, 10; 1 Tim. vi, 17–19; 1 John iii, 17.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, (Matt. v, 34–36; Jas. v, 12; Exod. xx, 7; Lev. xix, 12,) so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth. Jer. iv, 2. See Deut. x, 20; vi, 13; 1 Kings viii, 31; Ezra x, 5; Heb. vi, 16.

B.

NATURE, DESIGN, AND GENERAL RULES OF THE METHODIST EPISCOPAL CHURCH.

I. *Nature and Design of the first Methodist Societies.*

IN the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which, from thenceforward, they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join them, (for their number increased daily,) he gave those advices from time to time which he judged most needful for them; and

they always concluded their meeting with prayer suited to their several necessities.

This was the rise of the UNITED SOCIETIES, first in *Europe*, and then in *America*. Such a society is no other than "*a company of men* having the form and seeking the power of *godliness*, *united in order to pray together*, *to receive the word of exhortation*, *and to watch over one another in love*, *that they may help each other to work out their salvation.*"

II. *The Society or Church divided into Classes.*

That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode.

There are about twelve * persons in a class, one of whom is styled *the leader*. It is his duty,

1. To see each person in his class once a week at least; in order,

(1.) To inquire how their souls prosper.

* It is often convenient to have many more belonging to each class.

(2.) To advise, reprove, comfort, or exhort, as occasion may require.

(3.) To receive what they are willing to give toward the support of the preachers, Church, and the relief of the poor.*

2. To meet the minister and the stewards of the society once a week;† in order,

(1.) To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

(2.) To pay the stewards what they have received of their several classes the week preceding. ‡

III. *General Rules of the Church.*

There is only one condition previously required of those who desire admission into these societies: "a desire to flee from the wrath to come, and to be saved from

* Collections for the poor are in many places taken quarterly in love-feast, or in connection with the administration of the Lord's Supper, according to special provision of Discipline.

† This requirement has fallen into disuse in those places where the preacher's allowance is paid monthly, or quarterly, or from the pew rents.

‡ Official meetings are now usually held monthly.

their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation by observing the following rules:

FIRST. *Evils and Sins to be Avoided.*

1. Doing no harm, (Matthew x, 16; 1 Thess. v, 22,) avoiding evil of every kind, (Proverbs i, 10–61; 2 Sam. iii, 39; John iii, 20; 1 Cor. xv, 33,) especially that which is most generally practiced.

2. The taking of the name of God in vain. Exod. xx, 7; Lev. xix, 12; Matt. v, 34–37; xxiii, 16–22.

3. The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling. Exod. xx, 8–11; xxxi, 13–17; Matt. xxviii, 1, 5, 6; Acts xvi, 13; xx, 7; Rev. i, 10.

4. Drunkenness, (Prov. xxiii, 20–32; xx, 1; Luke xxi, 34; 1 Cor. vi, 10; Gal. v, 21,) buying or selling spirituous liquors, (Hab. ii, 15,) or drinking them, unless in cases of extreme necessity. Prov. xx, 1; Eph. v, 18.

5. The buying and selling of men, women, and children, with an intention

to enslave them. Exod. xxi, 16; Deut. xxiv, 7; Isa. lviii, 6; Matt. xxii, 39; Col. iv, 1; 1 Tim. i, 10.

6. *Fighting*, quarreling, brawling, (Jas. iv, 1; Heb. xii, 14; Mark ix, 50; Rom xii, 17, 18, 21; Eph. iv, 31; Titus iii, 2,, brother *going to law* with brother, (1 Cor. vi, 1, 6, 7,) returning evil for evil, or railing for railing, (1 Pet. iii, 9; Rom. xii, 17, 21; Eph. iv, 32,) the using *many words* in buying or selling. Heb. xiii, 5; James i, 19.

7. The buying or selling goods that have not paid the duty. Matt. xxii, 17, 21; Matt. xvii, 25, 27; Rom. xii, 17; 1 Cor. vii, 5.

8. The giving or taking things on usury,* that is, unlawful interest. Psalm xv, 1, 5.

9. *Uncharitable* or *unprofitable* conversation, (Psalm xv, 3; Eph. iv, 29; Matt. xii, 36; Eph. v, 4,) particularly speaking evil of magistrates or of ministers. Eph. iv, 31; 1 Tim. v, 13; Titus iii, 2; 1 Pet. ii, 1, 13, 14, 17.

* The Hebrew word for *usury* means *biting*, and refers to overreaching in business, or to unlawful interest. Prov. xxviii, 8; Ezek. xxii, 12; 1 Thess. iv, 6.

10. Doing to others as we would not they should do unto us. Matt. vii, 12.

11. Doing what we know is not for the glory of God; as

(1.) The putting on of gold and costly apparel. 1 Peter iii, 3; 1 Tim. ii, 9.

(2.) The *taking such diversions* as cannot be used in the name of the Lord Jesus. 1 John ii, 15, 16; Rom. vi, 20–22; 1 Cor. x, 31.

(3.) The singing those songs or reading those books which do not tend to the knowledge or love of God. 1 Cor. xv, 33; Eph. v, 15–19; Col. iii, 17.

(4.) Softness and needless self-indulgence. Matt. xvi, 24; Rom. viii, 13; Col. iii, 5; Gal. v, 24.

(5.) Laying up treasure upon earth. Matt. vi, 19–21; Mark x, 25.

(6.) Borrowing without a probability of paying; or taking up goods without a probability of paying for them. Psalm xxxvii, 21; Rom. xii, 17; xiii, 8; 2 Cor. viii, 21.

SECOND. *Good to be Done.*

It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation:

12. By doing good, (Psalm xxxvii, 3; Heb. xiii, 16;) by being in every kind merciful after their power, as they have opportunity, (Matt. v, 7; Luke vi, 36, 38;) doing good of every possible sort, and, as far as possible, to all men. James iv, 17; Gal. vi, 4; Matt. v, 16.

13. To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison. 1 John iii, 17, 18; Matthew xxv, 35–40; 1 Tim. vi, 17–19; Jas. i, 27; Prov. xix, 17.

14. To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*" 2 Tim. iv, 2; Isa. xliii, 10; Matt. v, 13–16; Heb. iii, 13; Isa. lviii, 1; lxii, 1.

15. By doing good, especially to them that are of the household of faith, (Gal. vi, 10,) or groaning so to be; employing them preferably to others, buying one of another, helping each other in business, (Rom. xii, 10, 13;) and so much the more because the world will love its own, and them only. John xv, 19; 1 John iv, 7.

16. By all possible *diligence and frugality*,

that the Gospel be not blamed. Rom. xii, 11; 1 Tim. v, 8; 1 Cor. iv, 12; Prov. xx, 4; xxii, 29.

17. By running with patience the race which is set before them, (Heb. xii, 1; 1 Cor ix, 24;) denying themselves, and taking up their cross daily, (Matt. xvi, 24; Mark viii, 34;) submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, (1 Cor. iv, 13,) and looking that men should say *all manner of evil of them falsely for the Lord's sake.* Matt. v, 11.

THIRD. *Ordinances to be Observed.*

It is expected of all who desire to continue in these societies that they should continue to evidence their desire for salvation by attending upon all the ordinances of God; such are,

18. The public worship of God. Psalm xxvii, 4; xlii, 4; lxxxiv, 1–4, 10; Isaiah ii, 3; 1 Cor. xi, 2; Heb. x, 25.

19. The ministry of the word, either read or expounded. (The ministry instituted. Matt. xxviii, 16; Mark xvi, 15; 2 Tim. iv, 2. The ministry should be attended. Rom. x, 14, 15, 17; Acts xiii, 44; James i, 25; Rev. ii, 7; Isa. lxii, 6.)

20. The Supper of the Lord. Matt. xxvi, 26–28; Acts xviii, 21; 1 Cor. xi, 23–26.

21. Family (Josh. xxiv, 15; Deut. vi, 6, 7) and private prayer. Matt. vi, 6; 1 Thess. v, 17, 18; 1 Tim. ii, 8; Psa. lv, 17; Dan. vi, 10.

22. Searching the Scriptures. Psa. cxix, 15, 16; i, 2; John v, 39; xvii, 17.

23. Fasting or abstinence. Matt. vi. 16–18; xvii, 21; Acts xiv, 23.

CONCLUSION. — These are the General Rules of our societies, all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. 2 Tim. iii, 16, 17. And all these we know his Spirit writes on truly awakened hearts. John xiv, 26; xvi, 13. If there be any among us who observe them not, who habitually break any of them, let it be known unto them, who watch over that soul, as they who must give an account. Matt. xviii, 15–17; Jas. v, 19, 20. We will admonish him of the error of his ways; we will bear with him for a season. Rom. xv, 14; 2 Thess. iii, 15; 1 Cor. xiii, 4. But if then he repent

not, he hath no more place among us. We have delivered our own souls. 1 Cor. v, 5; 2 Thess. iii, 6; 1 Tim. vi, 3–5: Matt. xviii, 15–17.

C.

RULES RELATING TO MARRIAGE.

WE do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power, of godliness; but we are determined to discourage their marrying persons who do not come up to this description. Many of our members have married *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

To discourage such marriages, 1. Let every preacher publicly enforce the apostle's caution, "Be ye not unequally yoked together with unbelievers," (2 Cor. vi, 14.) 2. Let all be exhorted to take no step in so weighty a matter without advising with the more serious of their brethren.

In general a woman ought not to marry without the consent of her parents. Yet

there may be exceptions. For if, 1. A woman believe it to be her duty to marry; if, 2. Her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist preacher ought not to be married to her.—*Discipline*, ¶¶ 36–38, (1896.)

D.

TEMPERANCE AND PROHIBITION.

IT is required of all to refrain from "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."—*Discipline*, ¶¶ 30, 34, 144, 193, § 15, (1896.)

In the form for the trial of an accused member, the Discipline, ¶ 248, (1896,) prohibits "the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting licenses for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as the place in or on which to manufacture or sell intoxicating liquors." See also Discipline, (1896,) Appendix, ¶ 42.

E.

TOBACCO.

Resolved, The General Conference advises all our ministers and members to abstain from the use of tobacco as injurious to both soul and body.—*Discipline*, (1884,) Appendix, ¶ 553. See also ¶ 556, on "The Opium Traffic," Appendix, (1884.) See Discipline, (1896,) ¶ 197, § 1; ¶ 146, § 2.

F.

CONCERNING DRESS.

LET all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves "with gold, or pearls, or costly array." 1 Tim. ii, 9. —*Discipline*, ¶ 35, (1896.)

Avoid "putting on of gold and costly apparel."—*Discipline*, ¶ 30, (1896.)

G.

AMUSEMENTS.

THE Discipline requires us to avoid "such diversions as cannot be used in the name of the Lord Jesus. The singing those songs, or reading those books, which do not tend to the knowledge or love of God."—*Discipline*, ¶ 30, (1896.)

In ¶ 248 the Discipline prohibits "dancing, playing at games of chance, attending theaters, horse-races, circuses, dancing-parties, or patronizing dancing-schools, or taking such other amusements as are obviously of misleading or questionable moral tendency."

H.

THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church;* the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

* By "the holy catholic Church" is meant the Church of God in general.

I.

BAPTISMAL COVENANT.

I RENOUNCE the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that I will not follow nor be led by them.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; he forgiveness of sins; the resurrection of he body, and the life everlasting. *Amen.*

Having been baptized in this faith, I will obediently keep God's holy will and commandments, and walk in the same all the days of my life, God being my helper.

K.

GENERAL CONFESSION.

IN the administration of the Lord's Supper, after the INVITATION, the Ritual says:

Then shall this general CONFESSION *be made by the Minister in the name of all those who are minded to receive the holy communion, both he and all the people devoutly kneeling, and saying:*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

L.

THE TEN COMMANDMENTS.

I. THOU shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle,

nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

M.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

DEARLY BELOVED, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God:—I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and being received into Christ's holy Church, may continue lively *members* of the same.

Then shall the Minister say:—

Let us pray.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that

believe, and the resurrection of the dead: we call upon thee for *these persons;* that *they*, coming to thy holy baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask: let us that seek, find: open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up, and the Minister shall say:—

Hear the words of the Gospel, written by St. John. [Chap. iii, 1–8.]

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto

thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then the Minister shall speak to the person to be baptized on this wise:—

Well beloved, who have come hither desiring to receive holy baptism, you have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for:

which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the Minister demand of each of the persons to be baptized:—

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father

Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost? the holy catholic Church?* the communion of saints? the remission of sins? the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Quest. Wilt thou be baptized in this faith?

Ans. This is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the Minister say:—

O merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated

* The one universal Church of Christ.

to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the minister ask the name of each person to be baptized: and shall sprinkle or pour water upon him, (or, if he shall desire it, shall immerse him in water,) saying:—

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that tresspass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Then may the Minister conclude with extemporary prayer.

N.

[NOTE.—If you cannot commit the answers to the questions in this form, bring this book with you on the day of your reception into full membership, and read the printed answers in concert.]

FORM FOR RECEIVING PERSONS INTO THE CHURCH AS PROBATIONERS.

Those who are to be received into the Church as Probationers shall be called forward by name, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, that none may be admitted hastily into the Church, we receive all persons seeking fellowship with us on profession of faith into a preparatory membership on trial, in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

The persons here present desire to be so admitted. You will hear their answers to the questions put to them, and if you make no objection they will be received.

It is needful, however, that you be re-

minded of your responsibility, as having previously entered this holy fellowship, and as now representing the Church into which they seek admission. Remembering their inexperience, and how much they must learn in order to become good soldiers of Jesus Christ, see to it that they find in you holy examples of life, and loving help in the true serving of their Lord and ours. I beseech you so to order your own lives that these new disciples may take no detriment from you, but that it may ever be cause for thanksgiving to God that they were led into this fellowship.

Then addressing the Persons seeking Admission on Probation, the Minister shall say:

Dearly Beloved, you have, by the grace of God, made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in yourselves, but solely on the merits of our Lord Jesus Christ, and on his death and intercession for us.

That the Church may know your purpose, you will answer the questions I am now to ask you.

Have you an earnest desire to be saved from your sins!

Ans. I have.

Will you guard yourselves against all things contrary to the teaching of God's word, and endeavor to lead a holy life, following the commandments of God?

Ans. I will endeavor so to do.

Are you purposed to give reverent attendance upon the appointed means of grace in the ministry of the word, and in the private and public worship of God?

Ans. I am so determined, with the help of God.

No objection being offered, the Minister shall then announce that the Candidates are admitted as Probationers and assign them to classes.

Then shall the Minister offer extemporary prayer.

O.

FORM FOR RECEIVING PERSONS INTO THE CHURCH AFTER PROBATION.

On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, the Scriptures teach us that the Church is the

household of God, the body of which Christ is the head; and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its Members enjoy one with another. The ends of this fellowship are, the maintenance of sound doctrine and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship; for it is only those that "be planted in the house of the Lord" that "shall flourish in the courts of our God." Its more particular duties are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its privileges are, peculiar incitements to holiness from the hearing of God's word and sharing in Christ's ordinances; the being placed under the watchful care of Pastors; and the enjoyment of the blessings which

are promised only to those who are of the Household of Faith. Into this holy fellowship the *persons* before you, who *have* already received the Sacrament of Baptism, and *have* been under the care of *proper leaders* for six months on Trial, *come* seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they* are proper *persons* to be admitted into the Church.

Then, addressing the Applicants for Admission, the Minister shall say:

Dearly Beloved, you are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers*, and that thus far you have run well. You have heard how blessed are the privileges, and how solemn are the duties, of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this Congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging *yourselves* bound faithfully to observe and keep that Covenant?

Ans. I do.

Have you saving faith in the Lord Jesus Christ?

Ans. I trust I have.

Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?

Ans. I do.

Will you cheerfully be governed by the Rules of the Methodist Episcopal Church, hold sacred the Ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Ans. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?

Ans. I will.

Then the Minister, addressing the Church, shall say:

Brethren, *these persons* having given satisfactory responses to our inquiries, have any of you reason to allege why *they* should not be received into Full membership in the Church?

No objections being alleged, the Minister shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship: and may God grant that you may be a faithful and useful member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary Prayer.

Personal Resolutions.

"To be made in secret with earnest prayer for the divine help, and a sincere and solemn purpose to adopt and act upon them.

"I. I will spend my time for God, doing, as far as in me lies, all things, great and small, to his glory, whether in the church, or in my private life, or in my daily business.

II. I will spend my time with God, walking with him as Enoch did, and cherishing an abiding sense of his presence as my Saviour, Guide, and Friend.

"III. That I may do these things the better, and more fully know them, I will daily read a portion of the Holy Scriptures, and pray specially that my duty may be clearly revealed to me by the Holy Spirit.

"IV. I will daily look for the descent of the Holy Spirit both upon my own heart and upon the church.

"V. I will strive to reach one soul daily, at least, for good, not only by the blamelessness and cheerfulness of my life, but by some direct effort in word, or by letter, or tract."

THE CARE OF YOUNG CONVERTS.

Some one has asked for light on the matter of what to do after the revival with the young converts. This is a subject of vital importance and, I am glad to observe, of growing interest in the Church. I well remember how lost I felt after I united with the church, and one of my first thoughts about the ministry was that I would give attention to all young converts and help them into their place for usefulness in the church.

The idea seems to have prevailed, popularly, that when one joins the church that is all that is necessary, and that once in, somehow they will get through all right just because they are members of the church. I fear that the church and the ministry are to a great extent responsible for this mistaken notion. Great efforts are made to reach the unconverted, and every attention is paid them until they are in the church, as, we hope, truly converted. Then, when they need just as much care and attention and help during the earlier experience of the Christian life, they are too often left to "shift for themselves." Let it be remembered that the young convert is but a babe in Christ. They should receive the tenderest care. What shall we do with them? how be most helpful to them? A few suggestions from practical experience along a line that has met with some good success by the blessing of God might be helpful to answer the important question of how to care for the young converts.

1. Don't forget the young converts. The success of the Church in reaching the unsaved as the years go by depends on the strength and efficiency of its members. You cannot do much toward impressing the unsaved over the heads of a weak and undeveloped church membership. Let us be more anxious about developing a strong Christian life in those already members of the church than we are merely to increase the number of our membership. If those who are already in are living, earnest Christians, those outside will be irresistibly drawn that way.

2. One of the most important things is the proper kind of food. I have had after an ingathering of young converts a "young Christian's training class" meeting once a week. The instruction given in this class is in the form of familiar talks, using the blackboard to some extent, and gathering the members around in a group in such a way as to break up the formality and banish all uneasiness. The subject is given out a week ahead, and the members are requested to think about it and give their idea on it at the next meeting. They are encouraged to ask questions and to bring inquiries with regard to those difficulties that lie most in their way in every-day Christian experience. This helps to impress upon them that the Christian life is a matter for every day. In the class meeting such topics as the following are profitable: 1. What is it to be a Christian? 2. How can I know that I am a Christian; or, assurance of faith? 3. The importance of a high ideal as a Christian, (Phil. 1. 21; Gal. 2. 20.) 4. How to read and study the Bible

for myself. One meeting on this topic might be given to taking up some passage and studying it right there. 5. Prayer. 6. Christian work. These are some of the main topics, some of which may be divided up so as to run through two or three evenings, and to which may be added such as the duty of church members to the church, and the like. Such instruction may be called normal class training on the principles and service of the Christian life.

3. Then comes in the organization for Christian work, and this training class, if properly conducted, will give a grand impetus for organized work in young people's associations. Right ideas, clearly defined, are necessary to intelligent work for the Master!

It is a very encouraging sign that so much attention is being given at the present time to the organization of young people's Christian societies in connection with each church. We hope that every church will have some such organization. Their usefulness cannot be calculated. But they cannot take the place of pastoral oversight and instruction, and it does seem a serious mistake to overlook the fact that some systematic instruction is needed before we try to develop the active powers of the young convert, or, at least, in connection with efforts in that line.—*The Rev. John B. Worrall, in "Mid-Continent."*

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